

Life and Labour at Outlook

By J. C. K. Preus

Two impressions repeat themselves at every visit to the Village of Outlook, Saskatchewan: The seemingly endless prairie and the unending freshness of the Canadian air. Bleak November seems to offer variety only in the velocity of the wind and the ups and downs of the temperature. This November was mild and sunny. The wind was nil.

From a distance of several miles we saw the gleam of a large quanset hut on the campus of the Lutheran Bible Institute. A most modern metal building on a college campus! The proud Old Main in its unchanging red brick seemed to be holding its own against time, weather, and the activities of a vigorous student group.

Dr. Olaf Storaasli of Luther Seminary, Saskatoon, took us for a swift seventy-five mile drive, across the unchanging prairie, from that city to Outlook. Hardworking Pastor George Evenson, president of S.L.B.I., was at his desk. In a moment we were in the main hall, in the midst of a milling student body of well over one hundred young people.

A half hour assembly period served as an opportunity for relaxation for the hard working teachers and students at this school. For they all really seem to be working hard at these schools of ours in Canada, whether it be at Outlook, Saskatoon, or Camrose. The usual teaching load seems to run anywhere from twenty to thirty-five periods a week. (The periods are thirty-five to forty minutes each.)

It is strange how the Lord seems to work things out in His Church. Early in the depression years Outlook College found it necessary to close its doors. It was most disappointing, but seemed inevitable. It remained closed for a number of years, appeared to have no future. Then Pastor George Evenson, one of our younger ministers, spearheaded a movement to re-open Outlook College in the form of a Bible school. Some of his associates and many of the friends of Outlook College agreed. The school was re-opened. Once more the old buildings were occupied. They were cold and uncomfortable. But teachers and students were deeply concerned about things of the spirit. They bravely endured hardships, hoping also for better days.

Now, after several years of much prayer and hard work, things are looking up. The old main is no longer quite so cold. A year ago a government surplus building was hauled 70 miles across the frozen prairie, reconstructed into a substantial dining hall, kitchen and living quarters for the help. The squat dark green building fits very well into the landscape.

This fall, another, and very important building project is under way. Confident that the present United Christian Education Appeal would succeed, the administration and the Board of Directors decided to construct a quanset hut adjacent to the dining hall. It is now in the process of being finished. The building is 100 feet by 50 feet. It will serve as an assembly hall and gymnasium. At one end is a ten foot stage. At the opposite end a projection room is installed above the entrance. On the ground floor which drops about three feet below the level of the grade, there is a medium sized class room at the right and at the left of the corridor a large room which will serve as book-store and there are five or six rooms set aside for housing purposes. Two boys can

Scenes and News from Colombia



PARSONAGE AT LA AGUADA
Left, the church; right, our house.

Pastor and Mrs. Gerhard Ostrem's Christmas letter was full of cheer in spite of the severe trials which they are enduring. The church work is still hampered. In order that the two oldest girls shall get the necessary schooling they will not be able to remain at home. This is another form of



SCHOOL AT LA AGUADA, 1948

sacrifice that these missionaries are called upon to make. The letter closes with an urgent plea for prayer. Surely we can do no less. In order to bring the picture more vividly before us, and spur us on to prayer, we print two pictures from that field. The need is great. Prayer changes things.

GRACE ALONE

The eleventh in a series of articles on Grace Alone by J. R. Lavik,
President of Luther Seminary, Saskatoon, Sask.

THE INCARNATION

It is clear from Scripture that to become the Redeemer of mankind the Eternal Son of God had to become incarnate. His relation to mankind through creation was a profound and significant reality, but the drama of redemption had to be enacted here in this present world as a historic fact. To this end the eternal Son of God became the Son of man, the God-man, and thereby established not only an inward, but also an outward relation to mankind. He identified himself completely with our fallen race.

The witness of Scripture is clear and emphatic. The Word became flesh, and dwelt among us, (and we beheld His glory, glory as of the only

live very comfortably in each. In the wing connecting this building with the dining hall are lockers and showers for both girls and boys.

This is strictly a utility building and meets some of the school's most pressing needs. This progressive step has very evidently buoyed up the spirits of both teachers and students. A spirit of fine Christian optimism and hope seems to pervade the whole institution. Especially encouraging to everyone is the fact that to date all bills have been paid. So far the cost of the building has amounted to \$20,000.00. When completed it will have cost \$30,000.00. The administration expects that their share of the United Christian Education Appeal will see them through. The school is now a Bible Institute and a full fledged Christian high school, scholastically sound and vigorous.

Inconspicuous in the life of S.L.B.I. but important, nevertheless, is the little office just inside the entrance to the boys' dormitory. It is the Canadian home of Sunday School at Home, by Mail and Radio. Every week lesson sheets go out to nearly a thousand children scattered far and wide over the prairies of Canada and down into North Dakota and Montana. Two capable young ladies are in charge of this service. Their names are Miss Edith Vinge and Miss Gudrun Tastad. The Children's Chapel, the radio counter-part to this mail service, is handled by Dr. Olaf Storaasli over CFQC in Saskatoon.

Our schools in Canada are indeed vigorous institutions, aggressively carrying on the Lord's work. By regular and earnest intercession we can help make them even more effective.

begotten of the Father) full of grace and truth" (Joh. 1:14). It is unnecessary to multiply passages to prove that scripture teaches the incarnation. The fact that the Son of God became man is the keystone in the arch of the scriptural doctrine of the redemption. If it is removed, the whole structure crumbles. The Son of God became incarnate, entered our common humanity, that He as the second Adam might redeem us from our lost estate. The fact of the incarnation is inseparable from the atonement. No incarnation, no atonement. But the incarnation being given, the atonement is based upon the fundamental principle of substitution. This principle is written into the very texture, not only of the Bible, but of human life as well. It belongs to the characteristic nature of personal life that one person can act for another. We can "bear one another's burdens." In any case, however, if the work of the substitute is to be effective, he must have the capacity to do what needs to be done. In relation to sin and guilt, we do not have the capacity to bear one another's burdens. We cannot even bear our own and live. Only the Son of God, when He became incarnate, was able to bear the sin and guilt of mankind as our great Mediator.

OUR MEDIATOR

This is a word used frequently in Scripture in describing the saving ministry of the Son of God. He came into the world to become the Mediator for fallen man. "There is one God and one Mediator between God and man, the man Christ Jesus" (I Tim. 2:5). This fact is referred to numerous times and in varying terms elsewhere in the New Testament. In several passages in the letter to the Hebrews Christ is spoken of as the "Mediator of the new covenant," as distinguished from the old covenant under the Law, for instance in 9:15, "For this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." See also 8:1, 9:24 and 12:24. In the first Epistle of John, Christ is called "an Advocate with the Father," 2:1, and this He could be because "He is the propitiation for our sins," 2:2.

(Continued on Page Two)

Impressions From the Missionary Tour

This fall I was privileged to travel with a missionary team along the west coast of the United States. For more than two months we visited Lutheran churches of various synods in Washington, Northern Idaho, Oregon and California, showing pictures of the fields of the World Mission Prayer League and presenting the mission challenge.

In the course of these travels I met several who are well known in the Camrose-Wetaskiwin area. Among them were Rev. and Mrs. Blomlie of Bush Prairie, Ore.; the Ruslie family at Pasadena, California; Mrs. Enoch Scotvold and Mrs. Galatin (nee Sheila Ruslie) at San Diego. Mrs. B. Alsvig (nee Bergit Lokkreim of Valdres, Norway), now living at Pasadena, also has acquaintances here. I take this opportunity to extend their greetings to their friends in Canada.

At our meetings we tried to impress the church with the lateness of the hour. "Night cometh when no man can work." Christ's last commission before He ascended to the Father was "Go ye and preach the gospel to every creature." In Matt. 24:14, He also states, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Are we deeply interested in speeding the day of Christ's return? Then let us mobilize all we are and have in an effort to evangelize the world.

Some of the impressions gathered from this tour are:

1) The Lutheran Church has vast potential powers, young people, money, material, but enormous quantities are at present latent.

2) Some of our larger churches seem to be over-organized. Earnest pastors and lay-workers are "run-ragged," trying to keep this organizational machine going. Segregation into various age groups also has a tendency to break up family life. Suggestion: Wouldn't the church have more power if we dropped some of these activities and put more emphasis on gathering the believers to pray for revival? United prayer was a characteristic of the early church (Acts 4:23-31). It was also the starting point in the great revival that swept Korea in 1907.

3) Our church is sorely in need of revival. We who are Christians are more to be blamed for not being revived, than the unbeliever is for not being saved. If we permitted God to do a thorough "house cleaning" in our own lives, the Holy Spirit would then have clean channels through which to shine, and lost souls would be drawn unto the light. Unbelief, superficiality, neglect, disobedience, egoism, worldiness, etc., are sins that keep us powerless. Habakkuk prayer: "O Lord, revive the work in the midst of the years." We, who believe, are His works. How we need to pray that prayer, earnestly believing that He will answer, and willingly yielding to the work of His Spirit in our lives! Then we, too, will be filled with the Holy Spirit, and the Spirit will empower us for testimony and service.

The tour brought rich blessings to me personally because I was put on the "spot" where I had to rely on the Holy Spirit to give me words to express some of the many impressions that I have been gathering while I have been studying God's Word. I feel that it has been an important part in my training for the mission field. I am also thankful to God for this wonderful opportunity to extend my acquaintance with the Lutheran

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The Shepherd

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THE WADENA NEWS

The year 1950 church work has as its special emphasis "bringing them in." While this is always the purpose of church work, it is the hope and prayer that this will receive special impetus this year. The new book for adult instruction is reviewed elsewhere in The Shepherd. It is interesting to learn that about 7,000 take adult instruction each year, and that the number is increasing. Seven thousand is twice the harvest of Pentecost. The purpose of the instruction is to lead into living, and experimental fellowship with the Lord.

The objective for our church in Canada, too, is that it become an autonomous church as soon as possible. That this possibility is visualized is indicated by the action of the Board of Trustees in outlining an annual budget of \$50,000.00 per year when this becomes a reality.

The temperature dips below zero these days. It reminds us of the urgency of starting the ingathering for the budget as soon as possible. It is the early start that makes possible reaching our goal. Stewardship articles dealing with the budget will come from the stewardship committee of our District. Pehny-aMeal time is soon here again. What a blessing that has been in many a home! Let us begin to pray and plan for our part in the 1950 budget ingathering.

Lutheran World Action also is at our door with its 1950 appeal. The cold wind outside reminds us that its knife-like edge cuts through the flimsy places called home by our brethren across the seas. We are thankful for the response in 1949. We cannot do less in 1950! Offering envelopes will reach some contact man in each congregation soon. Again, let us pray and plan to reach out a helping hand.

Already the summer plans are in the making. How good it is to know that our schedule is crowded with events with emphasis on the Word of God! God has been good to our church in helping it remain close to the Word! How we need to pray that the Word shall accomplish the salvation of souls and the strengthening of God's children.

THE PLACEMENT SERVICE

A small but significant Placement Service meeting under the direction of the Camrose Circuit Director, Clarence Magnuson, was held at the Magnuson home on Saturday, December 10th.

The pastors and laymen who met were awake to the great possibilities of this important work. Under the direction of the Circuit Director, men are selected in each congregation as key men for people who want to buy or dispose of farm lands, other real estate, or business holdings. The purpose is to see that our own people are apprized of the opportunity to secure holdings in Lutheran communities, and also those who sell to keep intact and enlarge our Lutheran communities surrounding our churches.

As the most effective means of reaching the local man, who is really the key man in this situation, it was

felt that the pastor's mailing list is an excellent medium of transmitting information. It seemed to be the consensus of opinion, too, that the Circuit Director's place was the strategic point from which this information should be sent.

It should be said also that the Shepherd columns are open for advertising properties for sale.

We sensed at this meeting in the Magnuson home that men are catching the vision of the possibilities of the work. More information will be given in further issues of The Shepherd. This cause is worthy of our best efforts.

—A. M. V.

District News

Pastor Alf. M. Kraabel of Oakland, California, visited Luther Seminary on Sunday, January 15 and spoke to the students while there. Pastor Kraabel is a member of the Commission on Higher Education and he had just come from Camrose where he, together with Dr. Lavik, member of the Commission, made an inspection of C.L.C. They also planned to visit S.L.B.I. in Outlook, but due to weather and road conditions, they were unable to do that. On Sunday evening, Dr. Lavik and Pastor Kraabel left for Minneapolis to attend a meeting of the Commission.

* * *

The District Board of Charities meets at Bethany Sunset Home, Camrose, Tuesday, March 14th at 2.00 p.m.

* * *

SPREADING THE GOSPEL

In October, November and into December, four former students of S.L.B.I., Alfred and Harold Tysse-land, Allen Kvemshagen and Clarence Hagen conducted evangelistic meetings, travelling as a quartette. These young men were sent out by the Central Saskatchewan Inner Mission Society. Meetings were conducted near Bulyea, Southey, Hagen, Viscount, Rose Valley, Preeceville and Margo.

Besides conducting evening services and some afternoon services, home and hospital visitations were made. During the two and one-half month tour the attendance, generally, was good and so was the response. From one place comes the report that souls have been saved, church attendance increased, progress in young people's work, and increase in Sunday School have been the result. Some of those contacted are planning to attend S.L.B.I. The quartette hopes to go out to serve again next summer.

—A. T.

* * *

FROM THE WETASKIWIN PARISH Asker Congregation

From the estate of Mrs. Hilda Halvorson, who passed away December 23, 1947, several gifts were left by her to the Church, and its institutions. In her will she bequeathed a thousand dollars to the Bethany Sunset Home for the Aged; and also a gift amounting to \$253.51 to the Mission work of the Norwegian Lutheran Church of America. These were notable gifts. If she loved to have a share in the work it can also be said she gave because of the Lord's Kingdom, and received a great blessing of grace in doing this.

—E. O. W.

* * *

AN EXPLANATION

This article I am about to write is written on behalf of the people in Valhalla Centre and the surrounding districts. The children and grandchildren of the brave Norwegian pioneers have been grievously wounded by the article in the January 5th issue of The Shepherd. In justice to the young people, and to the older people, too, it is only fair to give the other side of the picture which is bright.

We do not deny that the liquor problem exists here, nor do we excuse it. God forbid! right thinking people and "born again" Christians do speak out openly against it and have opposed it, on one memorable occasion in particular; but it still is a growing

menace. I am sure all who read this will admit that it is a universal problem, not one restricted to Valhalla Centre.

To our knowledge the young people of our community do not drink. They are fine young people and most of them are very active in all branches of the Church and community work. The dance which is mentioned in the article of January 5th was a disgrace but the guilty parties were not from Valhalla Centre. They live a long way off.

If we older Christians want to keep our young boys and girls interested in the better things in life, we must be with them. We must remember that young people and old people do not see alike in all respects. They want fun and we must co-operate with them. If we, through lack of understanding or unwillingness to understand, insist on quiet socials, no laughter and little if any sports, then let us be prepared for the loss of our boys and girls. Let us remember that youthful high spirits are natural to youth and to dam it up by teaching them it is sinful to feel "bubbling over" is asking for trouble. The responsibility rests with us. Many of our boys and girls are Bible School students and all are interested in the Luther League. Let us resolve that we will strive to find a meeting ground on which we can all meet, young and old alike.

Dear Christian readers, this has been written, not in a spirit of contention or bitterness; but with a sincere desire to encourage all young people to carry on. Let us encourage them and help them. "Giv mig en rose mens jeg lever."

Pray for us that we may be steadfast in the Faith, and that we may fight for our young people.

God bless all our young people throughout 1950. Amen.

—M. N.

NOTE: As will be noted, this contribution appearing in The Shepherd of January 5th was taken from the Valhalla Centre Congregation Parish Paper, and was already circulated throughout a large territory. We felt that since this problem is actual in all communities, and since this was a call to action appearing in one of our parish papers, it would be fine to give it wider circulation. We felt that the paragraph was a defence of the young people of that community, rather than an insinuation that they were participating in these orgies. This is also in harmony with the above article which states that it was not the young people of Valhalla causing the disturbance. Thus we did not feel that there was any indictment against the young people who did not participate. This explanation indicates unity of opinion about the danger facing your young people; the only difference perhaps being as to the best method of counteracting these evils.

GRACE ALONE

Continued from Page One)

A SUBSTITUTE

This term is very concrete and specific. The Son of God as the God-man could be our Mediator and Advocate because He is our Substitute. This is stated numerous times in both the Old and the New Testament, and with varying terminology. We may quote two or three characteristic passages. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." (Isaiah 53: 5). Each statement indicates distinctly and vividly a substitutionary act. The apostle Paul states in even stronger terms: "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." (II Cor. 5: 31). The whole series of passages about Christ as the sacrificial "Lamb of God that taketh away the sin of the world," which we find throughout the New Testament, clearly teach and vividly illustrate the fact that the

Son of God became our Substitute, that He might become our Mediator and Saviour. This is the clear, emphatic, and central teaching of Scripture.

On this background of scriptural truth concerning the relation of the eternal Son of God to mankind through both creation and the incarnation, we see how completely He has identified Himself with our fallen race, not just outwardly as one man among many, but inwardly through the eternal counsel of God as the original creative source and the continued unifying centre of the race. It is in this context that His person and work as the divine Saviour become not only in some measure conceivable to our minds, but rise up before us in their massive, majestic, faith-inspiring proportions.

As we face these tremendous realities, witnessed to us by divine revelation, there should dawn upon our minds some sense of the meaning of Grace Alone. We commonly think of the atonement as the supreme manifestation of the "grace of God that bringeth salvation." And rightly so. But only in the full sense when we clearly recognize who it was that brought the atonement, that it was the eternal Son of God, by whom we were made, and in whom we were destined to realize the fulness of life, and unto whom we were intended to live for ever. As we stand in His presence, and contemplate what He has done for us, and purposes to do in us and through us, we sense in some measure our utter sinfulness and unworthiness, but also in some measure the unspeakable riches of His grace and saving power. Salvation is completely and eternally of the grace of God alone.

As we meditate upon these things it is appropriate that we join the apostle Paul in his wonderful hymn of praise:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ;

Even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love;

Having fore ordained us into adoption as sons through Jesus Christ unto himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed upon us in the Beloved.

In whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He made to abound toward us in all wisdom and prudence, making known unto us the mystery of His will, according to His good pleasure which He purposed in Him." (Eph. 1:3-9).

Obituary

Mrs. Josephine Jacobson

Funeral services for the late Mrs. Josephine Jacobson, 68, of Shell Lake, Saskatchewan was held Friday, December 30, 1949, in Scandia church. Officiating pastor was A. K. Odland of Parkside. Interment was made in Scandia cemetery.

Mrs. Jacobson passed away suddenly on Monday, December 26, 1949. She was born near Bergen, Norway, December 15, 1881. She came to Glenside, Saskatchewan, in 1918 and was married to Jacob Jacobson. They resided at Glenside until 1933 when they moved to Shell Lake, Saskatchewan, where they resided unto her death.

The following are the bereaved: Her husband, Jacob Jacobson; one son, Edward of Shell Lake; two daughters, Mrs. Clara Olson of Saskatoon, and Hilda of Shell Lake; one grandson, Edward Olson and two brothers and one sister in Norway. She was predeceased by two sons, Arthur and Henry.

Blessed be her memory!

—J. Jacobson.

A UNIQUE POWER

II Cor. 12:2-9

POWER: the insatiate appetite and coveted goal of men and nations today! Before us as on a screen, we see the mad scramble of nations and men after "things" which the world designates as possessing and giving power. Thus nations seek to outrun each other in atomic research, the perfecting and accumulating of which means power! Thus man seeks to enrich himself in land, money and goods in which he seeks refuge, for in these there is power, fortifying him against that which he dreads most, insecurity and the ever uncertain future! Yet man, possessing powers before unheard of, has never been more insecure and afraid than today!

We need power to cope with the satanic, aggressive forces, those within our own hearts, as well as those outside, constantly seeking to enslave us. In these verses Paul speaks of a power which is unique, as lifted up to heaven the Lord spoke to him and said, "My Grace is sufficient for thee; My Strength is made perfect in weakness." Thus by setting forth his revelation of this unique power, uniquely experienced in the life of man, Paul seeks to stop the boastings of man and his vaunted power for all time. Unique signifies something that is without equal, the only one of its kind. This revealed power to Paul was unique in that.

It is realized only in God. "And the Lord said unto me, 'My Grace (God's unmerited favor poured out without equal, the only one of its humanity, lost in sin and groping for power) is sufficient for thee.' 'My Strength (that power by which heaven and earth came into being, that power with which Christ was raised from the dead, that power which I alone inherently possess, for 'Power belongeth unto God,' for there is no power but of God (Rom. 13:1) is at your disposal.'" How boundless the source, how limitless the supply, as Jesus speaking of God's power says, "My Grace," "My Strength." A power unique in that it is not bound up in man, or in things which for a moment exist, and soon pass away, but centres in, and proceeds from our eternal, Almighty God! The powers which whole nations seek refuge in today are but as shadows, toys, in comparison to that which we have in God! And yet this God invites: "Call upon Me and I will show you great and mighty things, that ye know not of."

Secondly, it is a power revealed in Christ. Nature and the things of this life bear witness to God's power. But only in Christ, is it revealed in its fullness. "No man hath seen God at any time; the Only Begotten Son, which is in the bosom of the Father, He hath declared him." (John 1:18). For humbling Himself, even unto the Cross, "God highly exalteth Him . . . gave Him a name above every name . . . set Him at His own right hand in heavenly places . . . hath put all things under His feet . . . gave Him to be Head over all things." This, Paul prays that Christians might come to know; "What is the exceeding riches of His power to usward . . . which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in heavenly places." (Eph. 1:20). To us Jesus now says, "All power is given unto me in heaven and in earth," and in the same breath adds, "Lo, I am with you alway, even unto the end of the world." Thus this power, inherent and realized only in God, is channeled and comes to us in Christ! Luke saw this in Jesus, and writes "The power of the Lord was present to heal." (Luke 5:17). How true also for us, not until Christ our Eternal Saviour and Lord, is impotent, need we go around powerless and weak!

Finally, it is released only in the spirit. This power of which Jesus speaks by the words: "My Grace, My Strength" is unique also in the way it is made available, worked out, and experienced in the life of man. Jesus

says "My Strength is made perfect in weakness. How radically different to the world's way of thinking! This the Holy Spirit seeks to convince us of, as He uproots and points us away from self and the transient things of life, and establishes our faith in Jesus only. Thus the very power with which Christ was raised from the dead becomes ours. Just think, Resurrection power, within the reach of each one of us, only on Christ, through the Spirit, as in the Word and the other means of Grace, He seeks to save and to strengthen! Our capacity is according to our willingness to be emptied of self, divorced from things, and stand with Paul: "For when I am weak then I am strong . . . for I know nothing of myself . . . I can do all things through Christ who strengtheneth me." Just think, my friend, "As having nothing, yet possessing all things." We have this treasure in earthen vessels that the excellency may be 'of God' and "not of us."

—R. O. Olson.

More Doationns

Following is the balance of the donations to Bethany Sunset Home in Camrose. The balance of the list was printed in the preceding issue.

Bentley, Alta.:

Vig Lutheran Ladies' Aid, dresser scarf, fancy work, towels, socks, canned fruit, nightgown, napkins and aprons.

Birch Hills, Sask.:

Members of the Ladies' Aid, bath towels, cookies, candy, hankies, and \$1.00.

Bonnyville, Alta.:

Mrs. Martin Moe, a Norwegian Testament.

Bracepath, Sask.:

Lake Park W.M.F., five parcels and \$2.00.

Camrose, Alta.:

Bethany Sunset Home: Albert Hanson, meat and fish; Mr. Erdahl, two turkeys, box of tangerines and other goodies; Rev. Marken, treated ice cream to all at Home; John Olson, ice cream to all at the Home; Camrose Hospital Guild, bags of candy for each member at the Home; Builders' Hardware, table lamp; Mr. and Mrs. Oscar Jasman, turkey; Mrs. Hagen, lefse; Mr. Jacobsen, fish; Dr. and Mrs. Dunbar, five boxes of chocolates; Ness' Dairy, two gallons of whipping cream; Mr. and Mrs. Luther Olson, ice cream and strawberries; Mr. and Mrs. Ole Krogstad, box of tangerines, candy and lefse; Mr. and Mrs. A. M. Olson, 15 dozen eggs, one quart cream; Rev. and Mrs. Grundahl, one box apples; Donated to Bethany Home, via Rudy's tree, Mr. and Mrs. A. Rutz, box of apples; Camrose Lutheran Ladies' Aid, box of apples, two boxes tangerines; Mr. and Mrs. Rudy Magnuson and Mary Ann, box of apples; Mr. and Mrs. L. Hoglund and Knut, box tangerines; Wilson and Umbach, box tangerines.

Rudy's Store, Miscellaneous to Bethany Sunset Home from Mr. and Mrs. C. A. Magnuson, Mr. and Mrs. Dick McCloy, Izora and Phyllis Sevelrud, Mr. and Mrs. Ed. Marken and family, Camrose Lutheran Ladies' Aid, Mr. and Mrs. H. Cohen.

Camrose:

Mr. Bert Holroyd donated an organ to the chapel.

Camrose Merry Christmas Fund, Box apples, sugar, flour, tapioca, rice, beans, raisins, syrup, candy, butter, margarine, cocoa, canned vegetables, nuts, jam and macaroni.

Norwegian Costume Plaque, Mr. Alf Hoglund.

Rev. and Mrs. A. M. Vinge gave us a motto.

Calgary, Alta.:

Trinity Lutheran Ladies' Aid, 11 parcels, one quilt.

Cana, Sask.:

Cana W.M.F., one pair pillow cases and dresser scarves.

Claresholm, Alta.:

Nidaros Ladies' Aid, Christmas gifts.

Dilland, Sask.:

Lutheran Ladies' Aid, cake, cookies and towels.

Dawson Creek, B.C.:

Grace Lutheran Ladies' Aid, Home cooking and candy.

Enchant, Alta.:

Zion Lutheran W.M.F., Christmas baking, woollen blanket, one pair of pillow slips.

Nicolene Otteson, lefse, candy and nuts.

Mr. and Mrs. N. Hanson, three chickens.

Edberg, Alta.:

Ladies' Aid, two boxes of tangerines, one box candy.

Estevan, Sask.:

Trinity Lutheran Ladies' Aid, scarves, tea towels, bath towels, stockings, coat hangers, and also baking as cakes, cookies.

Foremost, Alta.:

Lutheran Ladies' Aid, coffee, groceries, rice, cookies, jelly powder, sugar, vegetables and home baking.

Grande Prairie, Alta.:

Grande Prairie Lutheran Ladies' Aid, two quilts, one pair pillow cases.

Granum, Alta.:

Fourteen individual parcels.

Holden, Alta.:

Holden Ladies' Aid, canned vegetables, canned fruit, honey, canned chicken, potatoes, carrots, home baking, towels, bed linen.

Haney, B.C.:

Haney Lutheran Ladies' Aid, 18 individual gifts.

Hanley, Sask.:

Hanley Lutheran Ladies' Aid, several individual gifts.

Hay Lakes, Alta.:

Mrs. Lars Grue, box flatbrod.

Instow, Sask.:

Garden Valley Ladies' Aid, one quilt.

Kingman, Alta.:

Lutheran Ladies' Aid, potatoes, carrots, candy, home baking, motto, canned fruit and pickles, bed linen as towels, pillow cases, etc.

Kyle, Sask.:

Clearwater Lutheran Ladies' Aid, pillow cases, towels, mitts, slippers, toilet articles, candy.

Lake Alma, Sask.:

Salem Lutheran Ladies' Aid, 24 parcels containing home baking, towels, slippers, bed socks, aprons, soap and hankies.

L.D.R., homemade candy, one pair pillow cases, one quilt.

La Glace, Alta.:

Nordon Ladies' Aid, seven pounds candy, mixed.

Leroy, Sask.:

Zion Lutheran Ladies' Aid, several parcels home baking, towels.

Metiskow, Alta.:

Mrs. Robert Johnson, large supply of good second, hand clothing and a quilt.

Meeting Creek, Alta.:

Mr. and Mrs. Ed. Bergstrom, four chickens.

Millet, Alta.:

Vang Lutheran Ladies' Aid, home baking, honey, canned fruit.

Marwayne, Alta.:

Mr. and Mrs. W. F. Kvill, two chickens.

Margo, Sask.:

East Moe Lutheran Ladies' Aid, 11 parcels containing home baking with lefse; also towels, soap and wash cloths.

Mrs. Enge, lefse.

Mrs. Engebretson, \$1.00.

Morrin, Alta.:

Lutheran Ladies' Aid, nine individual parcels, home baking.

Mr. and Mrs. Ted Notland, candy, cheese, nuts, coffee, raisins.

Moose Jaw, Sask.:

Central Lutheran Ladies' Aid, ten parcels.

Naicam, Sask.:

Emmanuel W.M.F., used clothing and parcels valued at \$14.55.

Outlook, Sask.:

Bethlehem L.D.R., six pairs bed socks.

Bethlehem Ladies' Aid, towels, dresser scarves, pillow cases, book mark, pot holders.

Mr. and Mrs. Hans Mollerud, woollen blanket.

Prince Albert, Sask.:

L.D.R. Lutheran Church, 13 pounds mixed candy.

Preeceville, Sask.:

St. John Lutheran Ladies' Aid, parcels containing different things, valuation \$15.00.

North Prairie Ladies' Aid, 11 parcels, \$1.00.

Paddockwood, Sask.:

Lutheran Ladies' Aid, two woollen blankets.

Penzance, Sask.:

Home baking and candy; one quilt and yard goods.

Provist, Alta.:

Mrs. Paulgaard, one pair pillow cases.

Ryley, Alta.:

Mrs. Ragna Knutson, four pounds butter, six loaves Christmas bread, roast beef, loaf sugar, cream.

Reynolds, N.D.:

Zion Lutheran Ladies' Aid, three subscriptions of Lutheran Herald for one year.

Ratner, Sask.:

Beaver Creek Ladies' Aid, large amount groceries and home baking, towels, stockings, pillowcases, aprons, some individual parcels.

Sedgewick, Alta.:

Bethania Ladies' Aid, potatoes, cream, milk, canned fruit, eggs, home made candy, canned chicken, sugar, coat hangers, towels, jelly, one box apples.

Simmie, Sask.:

Bethesda W.M.F., nine parcels, home baking.

Starbuck, Man.:

Bethany Ladies' Aid, 14 parcels.

Southey, Sask.:

Lunner Ladies' Aid, dress, towels, home baking, candy.

Swift Current, Sask.:

St. Olav W.M.F., home baking, candy, canned vegetables.

St. John's, B.C.:

Peace Lutheran Ladies' Aid, 20 parcels and some cash.

Scandia, Alta.:

Mrs. Hansina Orstein, two turkeys.

Tofield, Alta.:

Bardo Ladies' Aid, 26 boxes of candy, one Bible; Ladies' Aid served lunch to the home and many gifts left, such as canned fruit, pickles, home baking.

Mrs. Lester Severtson, large fruit-cake.

Amisk Creek Ladies' Aid, many boxes of home baking.

Torquay, Sask.:

Box 23, two pairs woollen socks.

Viking, Alta.:

Golden Valley Ladies' Aid, 15 Christmas parcels, value, \$15.75.

Viscount, Sask.:

St. John's Lutheran Ladies' Aid, one pair flannelette sheets, two towels, nine individual parcels.

Valhalla Centre, Alta.:

From friends, Christmas gifts including one apron, candy, hankies and \$1.50 for treats.

Victoria, B.C.:

Mrs. C. M. Walkemeyer, 1455 Fort St., donated cider and holly for the tables.

Viceroy, Sask.:

St. Olaf's Ladies' Aid, groceries, candy, home baking, wearing apparel.

Viking, Alta.:

Scandinavia Ladies' Aid, ten parcels, bath towels, wash cloths, tea towels, coat hangers.

Valhalla Centre, Alta.:

L.D.R., hand embroidered dresser scarves.

Ladies' Aid, several parcels with one quilt.

Mr. and Mrs. M. C. Olson, for Christmas treat, \$2.00.

Valley Park, Sask.:

Valley Park Lutheran Ladies' Aid, ten individual parcels.

Weldon, Sask.:

Weldon Lutheran Ladies' Aid, home made candy, loaf sugar, home baking.

Wanham, Alta.:

Bethel congregation, home baking, candy and kleenex.

White Valley, Sask.:

Dorcas Ladies' Aid, several parcels.

YOUNG PEOPLE'S LUTHER LEAGUE

MILTON RUDE, Editor, Luther Seminary, 212 Wiggins Ave., Saskatoon, Sask.

Deadline for material to Y.P.L.L. Editor the 15th of each preceding month

PRESIDENT'S COLUMN

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men." Ps. 107:8.

By the Grace of God we are on our way again in another year of Luther League work. We, as Luther Leaguers have much reason to praise Him. The thrilling fellowship we enjoyed at the Saskatoon International convention will not soon be forgotten. Many can testify of spiritual blessings received at Bible camp. Our biennial district convention is a spiritual feast also.

We are looking forward to such a feast July 27th to 30th, 1950 at Prince Albert, Saskatchewan, when we meet there during our forthcoming district convention. At the executive meeting held in Saskatoon during convocation week in January, Prince Albert was the unanimous choice as our convention city.

It was very possible that the convention will be preceded by a two-day leadership training camp at Christopher Lake. This camp is inaugurated primarily for the purpose of giving League officers some help on techniques, organization and methods of leadership. Watch this page for further information about this Luther League project.

Now is the time to prepare for this convention through prayer. Pastor Gordon Hope, Macoun, Saskatchewan, is the leader of the prayer crusade for our District convention. Very soon he will have this crusade under way. Enlist. Co-operate with Pastor Hope. This is the most important phase of our plans and preparations.

The greater number of young people planning to attend the district convention will possibly travel independently by motor car. If you have any transportation problem pertaining to bus or rail travel, contact Mr. Luther Olsen, Camrose, Alberta. He, again, as for the last convention, kindly agreed to act as district transportation director.

It is said our District convention is the most important and beneficial of our conventions with the greatest possibilities. Let us look toward our coming convention with anticipation. **PRAY AND PLAN TO ATTEND.**

—Norman Foster.

ON THE WAY TO P.A.

The Canada District Luther League executive met January 4th in Saskatoon at Luther Seminary during Convocation Week. The main item of business was the choice of a site of next summer's district convention. The Luther League District board had decided at a meeting last September to accept the invitation of the Swift Current Circuit to hold the convention in Swift Current. Due to the migration of pastors from that Circuit, it was felt a site for the convention should be chosen in the northern part of the province. The board had left the matter of choice of site in the hands of the executive if a change was necessary.

The City of Prince Albert was the unanimous choice of the executive after prayerfully considering the matter.

Soon the District Luther League convention slogan will make its appearance on the Luther League stationery. Besides the 1950 Luther League theme, "Behold Christ Crucified," one could possibly find "On the Way to P.A."

I believe it is true that the Leaguers of our Canada District Young People's Luther League realize the importance, and also realize the rich blessings in store for them, at our Luther League conventions. Many of our Leaguers readily testify to the rich spiritual feasts they have enjoyed at

these conventions. Some can testify that it was at such a convention they first learned to know Christ as Savior. To all Leaguers it has been a time of refreshment from the Lord.

This summer we will meet again for our District Luther League convention. The place is Prince Albert, Saskatchewan, July 27 to 30. We will hear messages presented by our own Leaguers, and be given the opportunity to discuss the timely topics under the theme "Behold Christ Crucified." We are assured of fine guest speakers to lead us in our vesper services and Bible study periods. The Choral Union will present their usual concert, and will also be in charge to arrange for special music for the various sessions.

Luther Leaguers, I believe we have another glorious experience awaiting us in our 1950 District convention. Begin now to make plans to attend. Pray, pray and pray for God's rich blessings on all plans — for those who are to speak and for all who have charge of arrangements. Remember again the time and place: July 27 to 30 in Prince Albert, Saskatchewan.

—C. A. H.

NOTICE

WHAT? The Young People's Luther League Convention of Canada District will be held this summer.

WHERE? In Prince Albert, Saskatchewan.

WHEN? July 27 to 30.

THEME? "BEHOLD CHRIST CRUCIFIED."

NEW CONTROLS

New controls bring new vigor and life to an old machine! So the Leaguers of Zion Luther League have chosen new leaders to take over the tasks of those who have accomplished great goals the previous year.

This new team consists of: President, Elmer Rawling; vice-president, Maynard Cole; recording secretary, Marion Aasheim; corresponding secretary, Roy Hafso; treasurer, Ivy Johnson; and Pocket Testament League secretary, Ella Rolles.

This new executive have already met twice and have planned the work for the year of 1950. They have become new fire under old coals, anxious to have 1950 a blessed year for their League. So they have started early in their planning in order that Leaguers will have plenty of time for prayerful, wholesome preparation.

Leaguers, let's make this a fruitful year, by prayerfully asking God that souls may be saved and encouraged to serve, through the endeavors of our Luther League, as we "Behold Christ Crucified."

—Zion Luther League, Saskatoon.

WHAT DO I EXPECT FROM MY LEAGUE

First, I expect to find Christ there. I want to meet Him in the Leaguers, in the programs, in the socials, and in every activity of my Luther League. I want to see Jesus proclaimed as each of us Leaguers are leagued together for Christ.

Second, I expect to see talents in my League. By that, I mean, not a dozen talents in one person, but rather talents in a dozen Leaguers. But there are no talents around, they are yet underground. One foolish person asked another to sing and the other foolishly said, "Yes." The result, a talent blossomed forth — and so the foolish were made wise. Talents are for service as I expect to see!

Third, I expect to have enjoyment in my League. Why? Because those who go there are just full of tricks. They are just that age of youth with half wisdom and energy mixed. Ever heard of socials? They have them! They really know how to release the

strain to hearty laughs in the cleanest sort of way.

Fourth, I expect to find friends there. In them true virtues are found as they have Christ within their hearts and lives and hopes. They have the best in life and want to share it, too. I need the fellowship with living Christian friends.

Fifth, I expect to find leaders there because I know that faith and hope and love will dominate as they begin to legislate. These Leaguers will carry forth the banner of the Lord as they go out to win lost souls from deepest sin.

This list is just a starter, but enough so that I want to be in there with the rest, unfolding for the Lord. I want to live the Christian life, the life that counts! No place could I find better help or opportunity than in my Luther League. But by League expects much from me, however, I expect much more from my Luther League.

BOOK REVIEWS WE BELIEVE

This is a new book published by Augsburg Publishing House. The author is Theodore Huggenvik.

One must marvel at the output of books from our publishing house. New books are announced through our church papers almost in every issue.

Those who have read Huggenvik's "Your key to the Bible" know the warm, evangelical, and practical approach by the author. That book brings a message from the books of the Bible, and is packed with concise data.

Now this book "We Believe." We open it and find these words under the heading: "An Elementary Reaffirmation of the Fundamentals of the Evangelical Christian Religion." This book is written by the request of the Board of Elementary Christian Education, primarily for use in adult instruction classes. However, the author states, rightly so that "The handbook might certainly also be used as a guide in classes in Christian doctrine." Although it claims to be an "elementary" approach to the subject, yet one soon perceives that it is so arranged that it most certainly leads one deeply into the verities of the Christian Faith.

The book has three parts. 1, Fundamental Doctrines. 2, Supplementary Chapters. (This section deals with the question why we believe that the Lutheran Church is part of the Holy Christian Church. How we differ and agree with other Christians; and some questions and answers. 3, Luther's Small Catechism. (This part is simply the Catechism.)

The material is concise. In dealing with the question of the mode of baptism, only eleven lines are used to effectively prove the freedom in this respect. In using this book it would be necessary to supplement it with many additional Bible passages. It lends itself well to encourage that approach.

There are other adult instruction class books. This will add a valuable addition to the material now available. It is easily read. Words are sparingly used but with telling effect. Chapter headings in the doctrinal part are as follows:

We believe in God.
We believe in the Works of God.
We believe in the reality of Sin.
We believe in Redemption.
We believe in the Person and Work of the Holy Spirit.
We believe in the Sacrament of Baptism.
We believe in the Lord's Supper.
We believe in Church and State.
We believe in the Christian Way of Life.
We believe in the Second Coming of Our Lord.

In the question section, No. II, the questions and answers follow the same order as the doctrinal section. There is, however, a few extra questions listed as "Various Questions."

We believe this is a helpful book and will fill a need. It should be in the home library as it is a fine commentary on confirmation instruction. It leads directly to the Word of God.

* * *

THY ROD AND THY STAFF

Written by Pastor Harold J. Kildahl, Jr., and published by Augsburg Publishing House, Minneapolis, Minn.

Do you want something "different" for your family devotions? Do you want to be reminded of your childhood training in Sunday School and Confirmation Class? Do you want a book to help children deeper into the truths of God? Then secure this devotional book. This year the emphasis in our church is personal soul winning, and the family altar plays an important part in that emphasis.

The places where the language is a bit difficult for the younger members of the family will not hinder too much. There is food for the soul in this book, and it does have a "different" approach.

* * *

BY THE OBEDIENCE OF ONE

Published by Augsburg Publishing House, and written by pastors and leaders of the Evangelical Lutheran Church.

The library of sermons on the texts of the church year will be profitably supplemented by this new volume. There are thirty-four Lenten and Pre-Lenten Sermons. This book fills a need. It is an aid in sermon preparation and can be used for devotional reading.

In each of the new sermon series books published by your publishing house, Canadian pastors have contributed. Pastor J. B. Stolee of Birch Hills, Saskatchewan brings a message in this volume. The sermons are scriptural, informative and edifying.

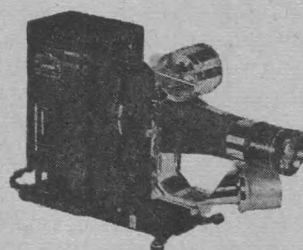
IMPRESSION FROM THE MISSIONARY TOUR

(Continued from Page One)

Church of America. We met many young people who are earnestly seeking God's will for their lives, and expressed a real interest in missionary work. Several older people confessed that they should have gone out but they permitted somebody or something to hinder them, and because of disobedience had not enjoyed that "peace that passeth understanding."

The Lord graciously supplied our every need. All along the way we experienced physical, spiritual, material and financial need; but God is faithful to His promise. Whenever a need appeared, His provision was also there to meet that particular need. "Is anything too hard for the Lord?" No. His grace is sufficient unto us, no matter what the circumstance might be. To Him be the Glory forever!

—Inga Kjos.



One picture
is worth a
1,000 words

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